

ANNIVERSARY ORATION

BEFORE THE

NEW YORK ALPHA

OF THE

Phi Beta Kappa Society;

DELIVERED AT

UNION UNIVERSITY,

*June 23d, 1874,*

BY

Hon. Charles J. Jenkins, LL. D.,

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PUBLISHED BY THE SOCIETY,  
SCHENECTADY.

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The annual address before the New York Alpha, of the Phi Beta Kappa Society, was delivered at the First Presbyterian Church, in the city of Schenectady, on the evening of June the 23d, 1874.

The President of the Society, the HON. CLARKSON N. POTTER, called the audience to order, and said :

At the meeting of the New York Alpha, of the Phi Beta Kappa Society this morning, two of their members were present, who were initiated into the Society more than fifty years ago. These brethren have, since their graduation passed, one in the South the other in the North, lives of distinction and usefulness both in their profession and in the public service. At the expiration of fifty years from their graduation they have returned full of years and full of honor to take part in the exercises of their Alma Mater, and the proceedings of their Society. One of these distinguished gentlemen is the regular orator of the Society for this year. It is becoming that he should be introduced to you by the other.\* I therefore call upon the Hon. Ira Harris to introduce to this audience the orator of the evening.

JUDGE HARRIS then said.

Ladies and Gentlemen—I stand here to introduce to you the orator of the occasion,

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\*HON. IRA HARRIS, LL.D. heretofore Judge of the Supreme Court of New York, Senator of the United States, Judge of the New York Court of Appeals.

Fifty-two years ago this present Summer, I attended the commencement at Hamilton College. I had just completed the fourth lustrum of my age, and was, as I thought prepared to enter the junior class of College. While at the commencement, I saw upon the platform a person whose appearance attracted my notice.

On inquiring I learned that it was Dr. Nott, and that he was the guest there of President Davis. I then resolved that before leaving the place, I would have an interview with him if possible. It was a rash thing for a boy who had just rounded his twentieth year to do, but in executing this purpose, I made one of the best friends of my life. After the College exercises were over, I went to the residence of President Davis on College Hill, and enquired for Dr. Nott. I found him there, and was very kindly and graciously received by him. I told him my errand, that it was my purpose to enter Union College if I could be sure that I could enter the Junior Class. He invited me to his room, and asked me what studies I had pursued. I told him as well as I could. And he then handed me a small Greek Testament, asking me to read the first four verses of the Gospel by Luke. He then told me to conjugate a verb, and further continued the examination, and having expressed himself satisfied, wrote a certificate stating that I was qualified to enter the Junior Class. With this Certificate in my pocket, I returned to my home, which was about fifty miles west of the College, and at the proper time, came to Schenectady, armed and equipped with my Certificate, which I presented to the Register Major Holland, who entered my name, as a member of the Class.

The next day a young man from the State of Georgia was received into the Class. He sat by my side in the recitation room all the way through the Collegiate course. We stood together on this very platform, in this very



house, in a Class of seventy nine to be invested with Collegiate honors.

When this young man left College, he returned to Georgia, and studied law with Judge Berrien, one of the most distinguished men of that State. My young friend was received with favor by the people, and through his whole career has been highly honored. He has held many important offices. Was often elected to the Legislature, and frequently was Speaker of the body of which he was a member. At one time he was Attorney General of the State, and for a long period was a Judge of its highest Court. He was also elected Governor of Georgia, and was offered a seat in the Cabinet of one of the Presidents of the United States, which for personal reasons he declined. And now after a brilliant career of fifty years, he returns in the evening of his life, to visit once more the home of his education.

We were together elected members of the Phi Beta Kappa, and initiated into that order by the revered Father of the gentleman, now President of our Society.

Having thus given you a sketch of our early association, and of my friend's subsequent laurels, I have now great pleasure in presenting to you Governor Charles J. Jenkins of Georgia, as the regular orator of our Society.

Gov. JENKINS then delivered the following

## ORATION.

MR. PRESIDENT AND GENTLEMEN :

As the recognized head of creation, in the world we inhabit, Man lives under the daily pressure of a weighty responsibility.

From the accepted Mosaic Genesis we learn, that when the Supreme Architect had surveyed all the work of his hands, and found it "very good," He gave to Man

“dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth.” And again, “the Lord planted a garden eastward in Eden”—“and the Lord God took the man, and put him in the Garden of Eden, to dress it, and keep it.” What was Adam’s mission in Eden, is the mission of his posterity “over all the earth.”

In surveying the works of nature we are impressed—FIRST, with their singular adaptation to the wants, and uses of animal and vegetable life, and SECONDLY, with the marvellous garniture which profusely embellishes the useful. The tree of the forest, so valuable in the affairs of life, by its majestic, symmetrical form, and its beautiful foliage, attracts the admiration, and claims the careful regard of its appointed master. Before the fruit comes the flower, and the richly-tinted and gracefully waving blade adorns the stalk, which presently tenders to his hand the well ripened ear.

There, too, as the representative of a large class, yielding no fruit, nor possessing any utilitarian value (as yet discovered), modestly blooms the lily of the field, more gorgeously arrayed than was Solomon, in all his glory.

Every product of Nature which supplies the wants, or delights the senses of man, was put under his hand, to “dress it, and keep it.” This dressing and keeping involves the development as well of the beautiful, as of the useful. God made both for man, and he dare not ignore either.

Again, there were lifeless things abundantly distributed over the surface, and deeply imbedded in the bowels of the earth, whose utility was not apparent to untutored reason—as clay for brick, lime for mortar; these and granite, for structure, and marble, and precious stones for ornamentation. There were metals hidden in



oncouth ore—some grosser, yet adapted to vastly important purposes, and others, finer, rarer, and more beautiful—possessing a purity and an intrinsic value, which fitted them to be moulded into measures and representations of all values. There existed also in many substances, animal, vegetable and mineral, recondite qualities which, though not cognizable by the physical senses, were capable of separation, and application to the soothing of pain, the healing of wounds, and the cure of diseases.

And yet again there were subtle elements, of vast power for good or for evil—as electricity, reposing in the bosom of the earth, whose vivid and scathing lightnings, and deafening thunders, seemingly served only to terrify simple humanity—fire, dormant alike in the dull cold flint, in the bright and cheering sunbeam, and in the dazzling electric flash—and steam, slumbering, unsuspected, in limpid, cooling waters.

The earth itself, was to be explored and peopled; and to this end oceans, separating continents, must be traversed. Nor may it be overlooked, that above him were spread the Heavens, studded with shining orbs—to be measured—their distances calculated, their revolutions observed, and their mutual relations and dependencies ascertained.

The dominion, thus established, and which has continuously existed, moreover, embraced, not only, the idea of control over inferior animate and inanimate matter, but the more complex one of control over himself—of individual self-government, and of the government of the entire race, by the race.

It is scarcely possible to exaggerate the responsibility of such dominion. It does not, however, in our day, press equally upon all men. Aside from differences of race, marked by unmistakable, physical traits, there are two conditions of humanity, widely apart, by reason of

exterior causes of development, on the one side, and of repression, on the other, which we denominate, severally, civilization and barbarism. In each of these conditions, moreover, degrees are plainly discernable. It comes to us from Divine authority, that to whom much is given, of him will much be required.

Barbarism and civilization are correlative terms. It may be difficult to define with accuracy the line of separation between them—to determine where the one ends, and the other begins—to specify what modes of life, or lines of thought, belong exclusively to either.

But, by contrast, the general outlines of each are sufficiently apparent. The grand characteristic of the one, is the pursuit of present individual enjoyment—that of the other, associate action for the improvement of the race, the progressive melioration of the state of humanity.

As in its best estate, hitherto known, there is much to be reformed, much to be wholly changed—and as each attainment of a higher altitude discloses existing defects and possible improvements, previously unconceived, we conclude, the field of operation is illimitable.

If we cannot define with precision the beginning (a point at which man has stood), how shall we indicate the end, to which his advances tend? Happily this is not a vital point connected with the general subject. First in importance is a fixed unwavering purpose to advance, and next a careful consideration, in the light of experience, of the means best adapted to perpetual progress. These means, if wisely chosen, must have reference to man's complex being—must provide for his physical, his intellectual and his moral necessities. It may be assumed that those of the first class will never lack provision, when those of the two latter are properly cared for. The cultivation and development, in just



equilibrium, of his moral attributes and intellectual powers, and their judicious employment in subservience of the general good, is therefore the great problem of civilization. These do not always go hand in hand—do not necessarily progress *pari passu*. Yet any system which assiduously cultivates either and neglects the other, must end in failure. The product of that which neglects both, is the savage roaming in his primeval forest. The result of that which aims solely at moral purity, ignoring mental cultivation, is the Anchorite in his cell, who to avoid sin, shuns society. Of that which despising morality, values only intellectual power, Satan himself is the great exemplar.

Although the idea presented by the term civilization, is sufficiently distinct for practical purposes, the condition implied by it is not precisely the same in all localities, even where community of language and constant intercourse obtain. There are modifying causes which produce marked effects upon distinct peoples, among whom they exist, and to whom they are confined. Doubtless geographical position, soil, and climate exert much influence. Religion and Government make their impress on the existing status. Hence, among different nationalities, though the general advance be the same, each utilizing the discoveries and improvements of all the others, there arise distinct types, traceable to these modifying causes.

In this view it becomes important that the existing status of civilization in each nationality, should be occasionally brought under close scrutiny—its achievements noted, its tendencies observed and its short comings exposed. Your attention is therefore invited to a cursory review of the civilization of the nineteenth century, and chiefly of its American type. It is a subject the exhaustive treatment of which would fill volumes. But

in this humble effort, no higher aim is proposed than to point out prominent land-marks of progress, of stagnation, or of retrogradation, observable in the eighth decade of the cycle—to indicate apparent defects, and possibly (with diffidence) to suggest remedies.

Even one whose life commenced whilst the century itself was young, contrasting the movements of society, the course of trade, the appliances of industry, the state of the useful arts, the bearing of science upon art, and the facilities of intercommunication, as first intelligently noted by himself, and as now presented in panoramic view, is amazed at the changes which challenge his consideration.

It will probably be found, upon examination, that the most active agents in this progress—the chief public benefactors, are those men who address themselves persistently to the study of nature, and those who practically utilize discoveries made by the former. The store-house of nature, wherein are deposited valuable substances for the use of man, is inexhaustable.

The Chemist, by analysis, is every year evolving from crude materials, essences which in their liberated state, possess curative qualities, or properties valuable in the arts. These again, by combination, are made to accomplish results, of which neither is capable. To such discoveries and appliances we are indebted for large additions to the *materia medica*, and for corresponding improvements in the healing art. The skillful physician is now furnished with substitutes for drugs of the olden time, which cure without enervating, and relieve local suffering without poisoning the system.

By the analysis of soils and of plants, the agriculturist, is instructed what earth is best adapted to the staple he elects to produce; or if choice be denied him, what substances will most surely supply ascertained defects. Old



systems were simply exhaustive of vegetable aliment. In this day, its exhaustion is received as evidence of bad husbandry, whilst good husbandry asserts itself by restoring productive capacity to soils ruthlessly impoverished. Thus has agriculture—the most universal—the most useful, and the grandest branch of human industry, been greatly advanced—advanced more perceptibly in the present than in any preceding century. And this change is a boon conferred by science, alike upon growers and consumers of natural products.

The mechanical powers have long been used, but the severe study of them, and elaborate experiments, have brought them within the range of a distinct branch of science wherein are explained their capacities, peculiar adaptations, and possible combinations. Human ingenuity is year by year devising implements and machines, which serve new mechanical uses, or perform old ones with increased economy of power and of time. These are utilized in every branch of industry—notably in agriculture, in architecture, in mining, in manufacturing, and in transportation of persons and property. Every such invention, to a greater or less extent, liberates human muscle from wearying tension, or painful strain—liberates it, if wisely directed, for lighter and scarcely less useful employment.

But all of these wonderful mechanical contrivances are, in and of themselves, inert matter. They may be pressed into movement of surprising exactness and power; but the impetus of this pressure, must be continuous, or the unremitting force of gravitation will soon bring all parts again to rest. Thus far no effort of ingenuity, though long and patiently so directed, has succeeded in imparting to the most perfect machinery the quality of perpetual motion. Hence, to be available, it must receive foreign propulsion. For this, the most

ready resort was to animal muscle, human or brutal, or both combined. But as people multiplied, and with their numbers grew their necessities and desires, the desideratum of a motive power that would neither tire, nor sicken, nor die, was more sensibly felt. It is not surprising that in this emergency recourse was had to water, that mobile and ponderous element, which asserts itself alike in the flowing river, and in the bounding cataract. With the various methods in which this simple element is now daily applied, we are all familiar; and so cheap and so subservient is its action, that we may safely assume, it will never fall into disuse.

But a pressing necessity for machinery was often realized, in localities where running water was inaccessible. Moreover, in the onward rush of improvement, a demand arose for locomotive machinery, requiring a propulsive agent, that could be generated minute by minute, as movement progressed. Extravagant as this demand, viewed in the abstract, may seem, we now know that Nature in the plentitude of beneficence, provided from the beginning for its supply. Science after persistent, searching interrogation has wrung from her the secret, curiously hidden and inappreciably valuable. From the earliest times, man has claimed familiar acquaintance with the elements of fire and water. He soon discovered that the latter brought in contact with the former, however furiously raging, utterly extinguished it; and that the former might be so applied to the latter, as to cause its disappearance from sight and touch. Hence, the two came to be regarded as simply antagonistic. But thorough investigation of the last mentioned phenomenon disclosed the fact that the disappearing fluid had only assumed a sublimated form, greatly increased volume, and possessing an almost irrepressible expansive force; and upon the abstraction of the exciting cause,



returned to its normal condition.

When steam was first discovered, may never be accurately ascertained. Doubtless it disclosed itself to the notable house-wife, whose good fortune it was, to be first endowed with that now indispensable utensil, the tea kettle. It issued from the spout, in visible, vaporous column; it hissed in her ears; it tortured the movable top into noisy clatter. But she, (good simple soul,) gratefully accepted all this, as a benign provision of Nature, to inform her (cumbered with much serving,) precisely, *when*, the kettle boiled. Indeed her more pretentious lord was marvellously slow to take, and improve the hint thus incidentally given. In the latter part of the eighteenth century, much thought and experiment were bestowed upon the use of steam as a motive power, and it may be conceded that its availability, as such, was then clearly established. But during the nineteenth, vast advances have been made in that direction. Its first general use was in propelling crafts upon navigable rivers, and in lakes and harbors. It has also entered into lively competition with its parent element as a stationary power.

It is not a little remarkable, that simultaneously with progressive adaptation of machinery to this newly discovered force, men's attention, and especially that of miners, was directed to the invention of improved roads, for the transportation, over short distances, of heavy freights, with economy of time and labor. These two classes of inventors, advancing on separate lines, during the latter years of the last, and the earlier of the present century, achieved kindred results—kindred not only in their relation to a common object, but in their easy combination with augmented effect. Then was conceived the idea, that by embanking ravines, bridging rivers, excavating hills, and tunnelling mountains, any

two points on the same continent, however distant, might be connected, by the stable, safe and nearly level iron railway. That over such a highway, steam applied to properly adapted machinery, besides water and fuel for its own generation, would be capable of transporting enough of passengers and freight to yield a compensating return for so vast an investment. Bold and startling conception—surpassed in wonder only by its successful accomplishment ere the century had numbered half its years. And now, whilst its third quarter is incomplete, a survey of the maps of all civilized countries discloses a net-work of railways overlying their entire surfaces. Upon these hourly, in opposite directions, the space annihilating locomotive whirls its long trains of heavily laden cars, with bewildering speed, and endless succession. How striking the change in the daily movements of life, social, commercial, and international. New sights every hour fix the spectator's gaze, new sounds fill the air, new wonders strain contemplation. So that now the lover of ease and quiet, who values more the repose of his nerves than all the interest civilization can throw around him, to escape the shrill whistle, and the startling shriek of the iron-horse (as noisy as it is strong,) must fix his "lodge in some vast wilderness, some boundless continuity of shade." Nor there will his repose be long.

But the locomotive supremacy of steam was not long limited to the land. It was soon made to plow the ocean and whistle triumphantly at the fickle winds, whose inconstancy had so long baffled the calculations, and disappointed the hopes of the venturesome mariner. By means of these improvements in locomotion, a tour around the world, alternately traversing continents and oceanst as they interpose, may be accomplished in less time, than within our day an American tourist required for very limited travel in Europe.



Verily our lot seems to be cast in the time indicated by the prophet of old, when "many shall run to and fro and knowledge shall be increased." Institutions of learning are multiplied beyond all previous experience. If those of the highest grade, wherein all knowledge, really valuable may be acquired, are comparatively few, they are accessible to all who resolve, to "Drink deep of the Pierian Spring." At the same time he of limited means, or limited aspirations, wherever born or reared, may find at his own door, a fountain, if not deep, mentally invigorating, and practically useful.

The art of printing which is the sole vehicle, for the dissemination, and sole multiplier of records, for the perpetuation, of knowledge acquired, was, in the beginning of the nineteenth century, scarcely adequate to the demands upon its productive capacity. When the age of mechanical inventions, and of scientific development of new motive powers, was fully inaugurated, it became a favored beneficiary. In that department, as in others, Steam imparted its mighty impetus. To this century, and to our country, appertains the honor of having produced a combination of mechanical contrivances, and an adaptation of motive agency, the unequalled efficiency of which, has won for it the appellation of the Power Press. Millions upon millions of unbound papers, are daily, almost hourly, imprinted with current events in all localities, and with valuable information gathered from the four quarters of the Globe, including brief notices of discoveries in science and inventions in art. Books containing every variety of reading—religious, political, scientific and literary, are issued from a teeming press, in numbers beyond all precedent. The same wonder working power, which, in all seasons, by day, and by night, multiplies letters, as the trees of the forest multiply leaves in the Spring, distributes them over the face of the whole earth, more rapid-

ly, and more widely, than the winds scatter the dried leaves, and the winged seeds of Autumn.

But Steam has not yet developed a maximum of speed, which for all purposes satisfies man's requirements. Spoken words, recognized as signs of ideas, die in air, on reaching the compass of the human voice. If imprinted for transmission afar, they become identified with weighty matter, and fall into the mass of common freight. But why should ideas, the pure, imponderable creations of mind, traverse space as slowly, as gross matter, that never relaxes its gravitating resistance to motion? So questioned man, as he matured enterprises, requiring prompt and constant communication with his antipodes.

Then he claimed in behalf—

“The mind, the Spirit, the Promethean spark,

“The lightning of his being—Messenger—

“Pervading, and far darting as itself.”

What was there in Nature, to respond to this sublimated aspiration, save that subtle essence, which flames in her own lightning? But dare he tamper with this mysterious death-dealing force? From time immemorial he had regarded it as the one element against which no other could be opposed; and which he was doomed to contemplate in hopeless, resistless awe. Hitherto his prayer concerning it had been, that the seal of silence might be placed upon its thunders, the veil of darkness drawn over its flashes, and—a chain of adamant bound about its bolts. But, (he reflected) however terrific in its action, it is at most, but an element of Nature; its abiding place, is the earth, the theatre of its startling exhibitions, is the air—an appendage of the earth—and was not Man established in dominion over all the earth? During many centuries, timidly and at a respectful distance, he carefully observed its phenomena, noted its attractions, and repulsions—and gradually brought it in

subjection to experiment. His first aim was to protect his own habitation—his refuge and his castle, against its destructive action. So late as the last century, a fellow country-man, after close observation and profound thought, reached the conclusion, that there were natural substances, having for it an attraction strong enough to divert it from its course, and to restrain it from contact with less congenial objects, in however close proximity. His preparations all made, he essayed to meet it in mid air, where with the wind, and the rain, it enacted the fear-inspiring drama of storm, and offer for its return to the bosom of the earth a highway of his own construction. Success, more complete, never waited upon human enterprise. Hear the result, chronicled in his own language, as simple, as his intellect was grand.

“It has pleased God in His goodness to mankind, at length, to discover to them the means of securing their habitations, and other buildings, from mischief by “thunder and lightning.” Then follows the method. Should not all peoples, in all times, devoutly acknowledge “the goodness of God to mankind” in the gift of a Franklin?

This was control acquired over the element whilst careering in tempestuous fury, and greatly encouraged the master intellects of his own, and subsequent times, in further experiment. To make it available as a conveyor of intelligence, means must be devised to summon it at pleasure, gauge its volume, and control its action. By careful experiment and persistent scientific investigation, these objects have been accomplished, and a new system of intercommunication established.

The highway for steam, has been supplemented by a highway for electricity. And as oceans were not permitted to obstruct the course of the former, so neither do they interrupt the progress of the latter, doing man’s



errands. Its appointed pathway is laid in their most profound depths; as, buried in earth, or suspended in air, it spans continents. Noiselessly pursuing its prepared track, it faithfully delivers at one point, messages received at another, thousands of miles distant—delivers them, not in the thunder tones of its native, unbridled utterance, but in letters and words inscribed, as legible as the printers' handiwork. In view of what we know to be daily occurring, contemplate for a moment this result. A thought—it may concern religion or government or science;—the past, the present, or the future—time or eternity—a thought, that immaterial product of human brain elaborated perhaps in some obscure garret, is caught up by the lightning, and in a few hours transfused into all educated minds throughout the world.

No wonder that when the achievement was announced, incredulity first scoffed—then doubted, then believed, in speechless amazement. And yet, this is but an evolution of man's delegated dominion.

The atmosphere—its variations in temperature, and in moisture, its prevailing winds, and the ordinary sequences of certain conditions, have been brought under systematic scrutiny, and placed on record. With increased facilities of communication, by means of the electric telegraph, observations are made in various localities, under control of the Federal Government, and transmitted to a bureau at its seat. These are there collated, and interpreted by general laws, ascertained as controlling the weather, and thence by the same channels, premonitions of what may be expected for the morrow, are distributed over the whole country, and by the early morning papers communicated to the reading public. So nearly have actual results, conformed to these prognostications, that the public, more inquisitive as to coming weather than any other subject, has accorded to them

a general credence. The husbandman may be thus premonished, when to postpone, and when to commence seeding his fields, or harvesting their products; the mariner, in port, when to abide in safe harbor, and when to weigh anchor, and commit his freighted bark to the winds and waves of ocean. Signals are also displayed on the coast, warning those afloat, of coming storms, which render a near approach to and perilous.

One of the most curious results of philosophic deduction, from scientific investigation, is furnished by the art of photography. Its origin may be traced to the discovery that light produced vision, by imprinting on the retina of the eye, an image of the object seen. It was moreover observed that by means of a reflector, the eye could clearly discern an object entirely without its angle of vision, the image of which, upon removal of the mirror, instantly disappeared. Hence philosophy concluded, that light had the property of depicting objects, on which it fell, and from which it was reflected, upon other surfaces. Experimental science then addressed itself to the preparation of surfaces that would retain and develop the image impressed, after the impinging light had been withdrawn. Thus has arisen a distinct art, which more speedily, more cheaply, and more accurately, than any other, delineates for preservation, the human face and form divine, or any natural or artificial objects, or a grouping of all, in landscape. Pause now, upon three exponents of man's dealing with nature. He has made water, both in its normal, and its sublimated state, his potent motor—electricity his swift messenger—and sunlight his truthful engraver. But pause not long, either upon nature, and all her known, and unknown elemental treasures—or upon man, her persistent developer. These both point to the great First-cause—the supreme Divinity, that spake into being, the stupendous system of the

former; and formed the latter in his own image, endowed with powers, just less than creative. There, is due the undivided tribute of grateful adoration.

It is not pretended that this enumeration of advances in science, and in art, is by any means full. They have been selected as among the most incontestable and impressive. Enough has probably been said to establish two propositions, toward which the argument tends. First, that the nineteenth century has been exceedingly prolific of scientific discoveries, to which our own country has very largely contributed. Secondly, that these have not been permitted to rest in the theory, simply increasing abstract knowledge, or widening the field of speculative philosophy; but on the contrary, have been practically applied to improvement in the arts—to the supply of human wants, the mitigation of human suffering, and the increase of human power.

This, however, is not all of civilization. There is truth in the trite apothegm, that "knowledge is power," but power may be exerted for good or for evil. The distinction between man's moral and intellectual nature, is no less palpable, than that between the latter, and his physical nature.

The physical entity, that which can be seen, heard, and felt, is but a curiously contrived master piece of mechanism, of which, the will, an attribute of mind, is the motive power. But we learn both from consciousness, and observation, that there is still behind, an agency designed to control the will, as it moves the body, which we call the moral sense. It coexists with evil intents, and practices, sometimes dominant—sometimes set at naught. It may be so suppressed as to be scarcely capable of self assertion, or it may be so developed and strengthened as to control the strongest will. In proportion to the increase of man's power by the progressive



acquisition of knowledge, a necessity arises for more vigorous control by this governing agent.

No true estimate can be made of civilization, in any age, or in any nation, without scrutiny into the prevailing morals. Whether, therefore, it bring pleasure or pain—honor or shame, we must look upon the reverse of the flattering medal awarded to intellectual progress. What then is the moral aspect of society, in our day, and in our country?

There is a prevalent impression (probably too well founded) that certain practices, charitably denominated vices, such as intemperance, and gambling, have been of late, and still are, alarmingly on the increase. These have a fatal enchantment for the young; and the longer indulged, the more absolute their sway. When thoroughly dominant, they unfit their victims for domestic, social, and public duties; and often lead them blind-fold into criminal courses. Can we point to a decade in our country's history in which the whole catalogue of crime—crime against government—crime against individuals, against their persons, their property and their reputations, has been so fully, and so frequently exemplified, as in the present? These things are chronicled in the issues of the daily press, and their perusal may well fill the hearts of the virtuous and the patriotic with dismay. Homicide in every form, under all conceivable circumstances, is the chief staple of their sensational articles. Murder is committed by open, ferocious assault; by wily assassination; in resentment of real or fancied wrongs; for the gratification of unprovoked malice; and as a prelude to robbery. It is perpetrated upon unconscious sleepers, upon infirm old age, helpless womanhood, and innocent childhood. It is done in violation of parental, filial, fraternal, and conjugal ties; and occasionally the bloody tragedy of domestic slaughter, closes with the death of the self convicted, self executed

felon. Its most threatening demonstration is the doing to death, of unconvicted, untried malefactors, by excited unreasoning mobs. This is requiting flagrant crime, by the commission of defiant crime—it is the pretended vindication of law and order, by the tumultuous and disorderly violation of law—it is a drama of anarchy, fearfully enacted. Arson, burglary, robbery, and every species of felony defined in criminal codes, facilitated by ingeniously devised appliances, have been reduced to a systematic practice, which constitutes art—and adopted as occupations. The allegation is not, that such crimes are new, but that they are multiplied beyond all previous experience, and practiced with artistic expertness.

Rising above the level of the notoriously vile, placed, by general consent, under the ban of public opinion, and (theoretically at least) of law, come we now within the purlieus of reputable employment, and personal respectability. Survey the entire field of public office, of corporate agency, and of private trust, wherein important interests, and large values, are, from necessity entrusted to the accredited skill and probity of one man. In proportion to the increase of population, the expansion of government, and the introduction of new branches of industry, positions of this character multiply. Consider seriously the numerous defalcations, in the entire range of fiduciary employment, chronicled from week to week. Know we not that by reason of their frequency and magnitude, governments have been temporarily embarrassed, excessive taxation necessitated, corporations paralyzed or bankrupted, and large private fortunes dissipated? Thousands reared in wealth, untutored in the ways of thrift and seeking security by paying wages to skill, have been reduced to abject poverty.

A thorough comprehension of the subject under discussion requires a reference to commercial morality, lim-

ited however, to the credit system, which has attained to enormous dimensions, and to certain abnormal branches of trade, of which it is the fruitful and nourishing mother. These parasitic excressences, reach their highest development at great commercial centres; they abstract aliment from business of legitimate, useful growth, and often produce decay and ruin.

The element of credit, has become so incorporated with the commerce of the world, that its eradication, if desirable, would be impracticable. As well might it be proposed, where a sound monetary system obtained, to dispense with coin, as a representative of values, and return to primitive interchange of commodities. Credit within rational limits, is neither prejudicial to commerce, nor vitiating to personal character; but its undue expansion injuriously affects both. Such expansion is observable chiefly in the excessive increase of a circulating paper medium; and in the creation of immense loans, usually on long time, upon interest. The substitution of paper currency, having no intrinsic value, for coin, having such value, in commercial exchanges, once admitted, has an invariable tendency to abuse. Its justification rests upon supposed convertibility into coin, and whilst this is maintained, all may be well. But excessive issue leads to failure of redemption—depreciation of value, and of purchasing capacity; and a supervening demand for increased volume. General failure to redeem, indicates excessive issue, and an unsound monetary system. This patiently endured for a time, may find relief in the evolutions of commerce, acting like the *vis medicatrix-naturæ* on the human body. But the attempt to supply impaired quality, by augmented quantity, aggravates the disease, and indefinitely postpones cure.

Our people are remarkable for their spirit of enterprise, into which unfortunately there often enters more of head-



long impulse, than of cool judgment. Given, a line of railroad to be constructed, they seldom pause upon the fact, that the means of accomplishing the object are not in hand. Subscriptions to stock represent capital; and if payment in whole, or in part be inconvenient, recourse is had to loans, secured, either by mortgage of the splendid property in posse, or by State endorsement, unfortunately too easily obtained. The object may be accomplished—the investment may take the form of value—but the tangible property represents two distinct subjects of bargain and sale on the market, each of a nominal value equal to its own—viz, the stock subscribed, which did not, and the bonds negotiated, which did, build the road. The result is the introduction on change in commercial centres, of many millions of fictitious values. These two methods of inflating credit, to be appreciated, must be considered together—a very large volume, of inconvertible paper currency, as a purchasing medium; and an immense aggregate of stocks, wholly or partially fictitious, and of bonds having the same basis with them, as subjects of bargain and sale. They act and react upon each other—together they make a hot-bed of speculation, which grows into a mania. Whether considered in reference to aims or results, the traffic is cousin-german to the practice of gambling; and is unquestionably, a most efficient training school, for the undisguised staking of money upon the cast of a die, or the turn of a card. This is all fearfully demoralizing, and traced to its source, will be found to originate in vicious legislation, affecting monetary affairs, and corporate franchises.

The review contemplated, would be imperfect without a passing notice bestowed upon political morality. Our system of Government is eminently complex. We have National, State, and Municipal governments; each class whereof exercises, within certain territorial limits, and

upon certain well defined matters, legislative, executive and judicial functions. The resident of an incorporated city or town is of necessity at all times, both a constituent and a subject, of each of these several classes of government; and every citizen of the United States bears those relations to two of them. Sound political morality requires that each class should limit its control to its appointed sphere of action, and within that sphere, should faithfully, energetically and economically perform its functions. Encroachment of one upon another, is as conspicuously immoral, as the assumption or violation by an individual, of the personal rights of his neighbor, The neglect or feeble performance of official duty, or the prostitution of power to the promotion of personal ends, or the lavish and careless expenditure of public funds, is at once corrupt, and corrupting. The constant boast of Americans is, that they have the best, because the freest government in the world. Its excellence must be determined by its fruits. If here, more than elsewhere, the rights of person and property are secure—law and order enforced, official integrity and energy illustrated, then so much of the boast is justified. Its free element consists chiefly in the fact that, every man has a voice in it—participates in the exercise of ultimate sovereignty—in other words that the People, both in its construction, and in its administration, are the primal source of power. On this score (theoretically, at least,) we may concede that it is free enough. But they who so complacently exult in this oft repeated boast, are prone to forget a pregnant corollary, resulting from the proposition, viz : that as the source of all power, the people are directly responsible for the results of its exercise. If in the exercise of the elective franchise, they appoint to office incapable, or self-seeking and corrupt men there is, for them, no escape from responsibility. If it be asked to whom

they are responsible, the answer is, to their fellow sovereigns, whose counsels and warnings they neglect, to mankind, who have an interest in their good government—and lastly to God, whose vicegerents all depositaries of political power are. Show me a people persistently insensible to such considerations, and I will show you a people, who, although (in the sense indicated) they may have the freest government in the world, certainly have not the best, for them. I will show you a people sadly demoralized. This it will be observed, is not opinion applied, but hypothetically expressed, to be used as a touchstone of political morality. It has already been said that in such a government as ours, whilst each man participates in the sovereign power, he, segregated is subject to it. So in applying the touchstone each must assume the role of censor-morum over the mass, judging by results, and must conform his own future conduct, to the judgment at which he may arrive.

Our national Government extends over the entire territory of all the States embraced within the Union. To its management is entrusted the whole range of intercourse with foreign nations, and the regulation of commerce, including customs. It has in addition the power of internal taxation. Its power is immense, and with the rapid growth of the Republic, may be overshadowing, and irresistible. This was foreseen from the beginning, and hence, as the design was to establish, not a consolidated, but a federative Republic, the "Free and independent States," uniting in its formation, adopted a written Constitution. Thereby certain designated powers were delegated to the United States, and it was explicitly declared that all others, not prohibited to the States, were reserved to the States, or to the people. The instrument now nearly a century old, must be regarded by any intelligent reader, a marvel of wise statesmanship



—marvelous in its judicious partition of powers—and in its unsurpassed perspicuity. If, in the history of the times, there be any greater marvel, that will be found in the fact of its having been so variously construed. And for this there must be an ascertainable cause. So also each State of the Union has its separate Constitution providing for the exercise of the reserved powers. Argument is not needed to prove that governments so constituted and so related cannot be preserved unimpaired, without strict conformity to their fundamental law. Every provision, in each Constitution, was intended to conserve, either positively or negatively, some great right or interest; consequently the infraction of any provision must hurt some one or more members of the body politic.

The act of assuming office whether Executive, Legislative or Judicial, in such governments, imposes on the officer an imperative obligation to conform his action to the Constitution creating the office. But so sacred were these instruments, in the estimation of their framers, that by the terms of each—a solemn oath to support it (which implies obedience to it) was made the key which unlocked the door of admission to office. Thus was imposed upon official action the highest possible moral sanction, and this brings it directly within the scope of this address, for it is with political morality, not with political parties we deal. If high functionaries disregard such obligations, their practices should be subjected to animadversion, for morality's sake.

In this view, no thought is entertained of discussing antagonistic theories of government, or of arraiging, at the bar of public opinion, the policy of any party which, in the lapse of years, may for a time have ruled the country. American political history is all quite modern. Very many who are now intelligent and interested observers of passing events, have been so, during more than

half the existence of the Republic. The public records and tradition readily supply knowledge of what transpired before their day. The press is free, vigilant, and bold, and though at times unhappily licentious, it is still the vehicle of information, which, in public view, is so sifted, as to make truth easily accessible. Let then every right minded, intelligent citizen, in the interest of pure morality, and good government, investigate for himself, the operations of our governments, great and small, in their larger movements, and their administrative details. Let him consider whether, in these, the positive behests of fundamental law, or the suggestions of temporary expediency, exert most potent sway--whether the general welfare, on the one hand, or local interests, personal advancement, and pecuniary emolument, on the other, are most consulted by the trusted servants of the people. After such faithful scrutiny, let him respond whether the public service, during the last four decades, evinces intention as pure, patriotism as devoted, labor as self-sacrificing, as characterized it, in the four preceding. Then, limiting his view, let him answer, whether, in this our day, the standard of personal, social, and commercial morality, towers as loftily, as in the earlier years of our national existence.

If the earnest searcher for truth find himself constrained to return to both inquiries a negative answer, however humiliating the result, he cannot escape the conclusion, that the American type of civilization in the nineteenth century is lamentably at fault. He must concede that it has failed to develop and strengthen man's moral nature, proportionally with his intellectual capacity—that it has increased his power, but has failed to sanctify his motives, to direct aright his purposes—that it has been altogether utilitarian, in no degree spiritualizing. If these things be so, it is the part of wisdom to attempt no concealment of the opprobrium.

Far better were it that all good and true men realized at once, that as a People, we are enveloped in the chill and gloom of a moral penumbra, which may, or may not deepen into total eclipse. By the laws of Nature, shadows fall now here, now there, in the ordained revolutions of our planetary system; from which, by operation of the same laws, here speedily follows an emergence into customary warmth and light. But this obscuration is cast by a cumulus of iniquity, intercepting the light of the Sun of Righteousness. It has been raised by the hand of man, and its sickly shade will rest upon him, until, in an awakened spirit of reform, he shall arise, in his strength and demolish it. We may justly claim, that at this moment, each great division of our Country can produce many, very many men, who have established characters, as pure and lofty, as grace the annals of any, age or nation. But either, these have been too quiescent, have not with sufficient energy and concert, stemmed the rising tide of degeneracy, or there are causes at work beyond their power of resistance. Most probably they have suffered themselves to be divided and estranged by ephemeral questions of interest, or policy, which, during their brief pendency, were passing trivial, compared with the maintenance of public virtue. An inquiry into the causes of demoralization may not be unprofitable.

Self-love is the promptest and the strongest incentive to human action; and it is universal. Its absence ascertained, would disclose a case of imperfect organization. It was implanted for wise and good purposes; and properly regulated conserves life, health, power; energizes action; and binds the individual to his fellows with links of steel. Unduly intensified, or perverted, it either wraps itself in isolation, or antagonizes all having community of interest, or identity of pursuit. As a morbid incentive,



it is Protean in shape. It sometimes develops love of ease—whose devotee is a drone in the social hive, that having no sting, does positive harm to none. But he is a blank in creation, a lost power in progressive movement. Again it is manifested in exclusive love of pleasure, whose votary is impelled by constantly recurring satiety to seek incessantly new and more exciting pastimes. He first glides into vice, then plunges into crime. His example is pernicious to youth, his life adverse to all good, his end ignominious. Another shape assumed by this perverted passion is love of money, doubtless the most insatiate of evil cravings. Its victim will accumulate treasure, honestly when he may, but accumulate he will.

According to his personal idiocrasy, he will extort, or swindle, or steal, or rob. He preys upon private purses, corporate fises or public treasuries. Still another phase, is inordinate ambition, or desire for personal preferment, very distinguishable from aspiration for fame, based on good works. The subject of this moral distemper is devoid of capacity, or of purpose, to promote the interest of a confiding constituency. He wins his upward way by singing paeans to liberty, by flattering a credulous populace, by all the arts of the demagogue, by bartering to more advanced and equally unscrupulous adventurers, service for promotion. He ends in shameless venality, making merchandise of political power, and trafficking with lobbyists, those pestilent teasers and corrupters of modern Law-givers.

Consider now the practices of these several classes—the idle, the vicious, the intensely avaricious, and the selfishly ambitious. Are they not the chief authors of the ills that afflict the body politic, and is not exaggerated, perverted self-love, the main spring of their action? It is a passion which grows upon indulgence—which first stifles, and then eradicates purer and more ennobling

affections of the heart. Take one example. The sentiment of reverence, unmingled with abject fear, will be found in all well-balanced characters. It is one of virtue's strongholds—a safeguard against temptation. Self-love and reverence are by no means incompatible; and where they coexist, the former will be found regulated—restrained within proper limits. But whensoever it transcends these, it forthwith wars against reverence. If suffered to reach a high exaltation, to which it steadily tends, it will assuredly banish from the heart, that indispensable counterpoise; instances of which are but too common. How lamentable the state of a man whose heart has been the seat of such a conflict—so ending. Reverence for parents, reverence for society, reverence for government—and lastly, reverence for Deity—all gone. To compass an end, he may affect the virtue, in any one of those forms, but in neither, as an obstruction to selfish desire, is there any residuary force. Day by day the dominant passion becomes more and more masterful. The distinction between *meum* and *tuum*, if recognized at all, is but a shadowy barrier to covetousness, whether its object be riches, or fame.

The prolific source of this growing, desolating evil, will be found in the neglect or misconception of early moral training; nor is the error confined to circles of the ignorant and vicious. The moulding of character—the impress of virtue—the repression of bad propensities, by the hand of authority, is often (probably in a majority of cases) too long postponed. So soon as discernment of the qualities of objects is developed, and desire is seen to fasten upon them, just so soon may the work of discipline begin. It is precisely then that vigilant, anxious parents detect the first promptings of self-love, which in very infancy, often takes the proportions of severe exaction. Just then, they owe their child—the child of the State—

the child of God, the duty of repression; the neglect of which will be visited upon them ten-fold, in after time, by the neglect of correlative filial duty. Faithfully performed in early childhood, it will scarcely ever fail of success. The first out-growth will be reverence for parental authority, which may be easily expanded, and directed to all objects justly claiming the tribute,—culminating in reverence for Deity, which is, after all, the surest anchorage for pure morality. Then may their boy be hopefully handed over to the professional educators of youth.

And these also, from the autocrat of the primary school, to the chancellor and professors of the amplified University, occupy most honorable, and responsible fiduciary positions. They stand in loco parentis,—they undertake to make good citizens for the country—they are trusted factors in the grand enterprise of civilization. Any one of them, in the whole ascending series, who imagines that his entire duty is performed, when his pupil has imbibed the rudiments of the primer, or mastered the ancient languages—or become familiar with the puzzling intricacies of conic sections and the calculus, or thoroughly learned the text books in his particular department, mistakes the scope and the dignity of his mission. It is the imperative duty of each and all, to elaborate moral training properly begun, to supply neglect, and to correct the errors of ignorance; in one word, to see to it that whilst the intellect is expanded, the heart is purified, and imbued with elevating principles. Their daily counsels go with the pupil for good, or for evil, through life.

How many witnesses would willingly rise in this assembly, and testify to the precious lessons of wisdom, and virtue, given them by the eminent and revered man, who for more than half a century presided over this Institution of learning. To an almost intuitive discern-



ment of character, he united a quick perception of means best calculated to secure confidence, and open the heart to paternal teachings, which his lips distilled upon it, like the dew of Hermon, softening—quickenings—and blessing. He was ever averse to punishment entailing disgrace, for that, he thought made the perverse desperate. Expulsion he deprecated, because it broke his hold upon the erring; and never resorted to it, until his own large heart despaired of reform, and discipline demanded an example. He thoroughly understood the ways of the world, and wisely taught his pupils, how to walk in them without having their feet ensnared, or their garments soiled. It is difficult to determine whether he accomplished most by private communion, or by more general exhortation; but we remember in the former, personal application, made with winning tenderness; and in the latter, logic unanswerable, and eloquence which stirred the depths of feeling. Ah! memory treasures fondly, the tones of his voice, now hushed, and the beaming of his eye, now closed forever, on earthly scenes. It is an unspeakable, though melancholy pleasure, to unite with so many of his pupils, here in these halls, from which we can hardly dissociate his presence, in paying a loving though feeble tribute to the best, because the wisest and most paternal educator, our country has produced.

Society is also a potent agent in the formation of character, and it is worthy of consideration, whether or not this agency may be materially improved. Its movements and influences are under the control of men and women of middle age, but, according to American usage, participation in them does not wait upon actual maturity. Admission to its membership of immature youths, involves very grave responsibility. Where social morality is above criticism, these novitiates are more likely to advance, than to retrograde, in virtue. For them refined,

intellectual society has peculiar fascinations, and if exclusion were made the penalty of incipient, as well as of gross and defiant immorality, many precious brands might be saved from consuming fire. Receive them then, as a sacred charge, and cultivate them assiduously.

In the domestic and social circles, which so blend as to form virtually one arena, there should be found the purest manifestation of human association; and that is the appropriate theatre for the display of woman's supremacy. True womanhood, in the human species, like the diamond, in the mineral kingdom, exhibits the most perfect crystallization. Man, therefore, with admirable taste, concedes to her adornment this peerless jewel. But who would think of any setting for the diamond, other than one of Nature's purest metals, double refined.

So let woman's throne be reared in the sanctum sanctorum of life. There let her magic sway aid in the moulding of characters fitted to lead in the grand march of civilization.

The civilization of ancient days, which for a time loomed up with dazzling splendor, and seemed fairly to promise the general elevation of mankind, fell speedily into decay, for lack of the one enduring cement—pure morality. The morals of a people take tone from their religion or system of belief in a supreme disposing Divinity. The founders of those extinct civilizations not only established governments, to control individuals in their mutual relations; they also constructed systems of religion—proclaimed to the populace the existence of Divinity, represented by Gods many, each presiding over some special department of human affairs. What wonder that Gods, the creations of impure, unsanctified intelligence, were themselves ingrained with impurities—that sanction was given to social immoralities, by accrediting them as favorite pastimes of acknowledged Deities—or

that the existence among them of jealousies, hates and intrigues, encouraged like passions and practices among their worshippers. What though the productions of their poets, orators, statesmen, philosophers, and historians have come down to our times, and are embodied in our classical lore. These are the fruits of high mental culture, and are imperishable. What though they built for themselves imperial palaces—reared and dedicated to their false Gods gorgeous temples—constructed vast amphitheatres, for the indulgence of a savage delight in sanguinary combat between men, and between men and beasts. With their unsubstantial, dissolving systems, all these stupendous works of art have been abandoned to dilapidation. The ruins, grand even in their desolation, seem spared from utter destruction, as warning memorials of a false civilization. Reading the lesson they teach, dare we hope, that because we acknowledge the one true and living God, and profess this His revealed religion, though withholding due reverence from Him, and practical obedience from it, we shall escape a like doom? No verily, it is practice not profession, that constitutes true morality, and gives stability to civilization.

The present hope of the country rests mainly on those who stand now upon the line which separates the preparatory from the active stages of life. They have been drinking freely at the fountains of knowledge. The accumulated treasures of science have been offered to their acceptance. History, ancient and modern, has enveloped them in a flood of light, greater than ever illumined the pathway of their predecessors. Themselves have been witnesses of recent events, which indicate the drift of opinion and principle, and foreshadow impending peril. Could the voice of the Speaker this moment reach all such of them as elect a public career, he would say to them; to-morrow you enter upon the duties and respon-

sibilities of manhood, and you voluntarily dedicate yourselves to the service of your country. You are not hackneyed in the ways of political aspirants; you are neither trammelled by creeds, nor committed to theories. Standing then on the threshold, survey that country in its vast extent—its diversified physical greatness—its rapidly growing population—its religious, scientific and civil institutions—and its varied industrial pursuits. Remember the colonial servitude thrown off, and the free government built up, within a century; study profoundly its fundamental principles, epitomized in the Declaration of Independence, and in the Federal and State constitutions. Forecast its future; see what an impressive exponent it may become, either of regulated liberty, or of revolting anarchy, as it may be well or ill administered. Is there in your entire range of view, either scope for sectional controversy, or verge for selfish scheming? Hear

“Wolsey, that once trod the ways of glory,

“And sounded all the depths and shoals of honor.”

He has just seen the sunny smile, in which he had long basked, vanish from the face of his royal master, and an angry cloud darken his brow. He tremblingly unfolds and reads a paper from the hand of the departed King, explanatory of the change, and then,

“This paper has undone me. ‘Tis the account

“Of all that world of wealth I have drawn together,

“For mine own ends; indeed, to gain the popedom

“And fee my friends in Rome.”

• Lastly, in farewell, to his faithful pupil and servitor:

“Mark but my fall, and that, that ruined me

“Cromwell, I charge thee, fling away ambition;

“By that sin, fell the angels; how can man, then,

“The image of his Maker, hope to win by’t.

“Love thyself last.”

“Be just and fear not.



“Let all the ends thou aim'st at be thy country's,  
 “Thy God's, and truth's; then if thou fall'st, O Cromwell,  
 “Thou fall'st a blessed martyr.”

Accept the confession of the repentant traitor, fallen from the height of honor to the depth of infamy, as a solemn warning. Take, as the guide of your lives, his parting counsels, learned in a career of wicked prosperity, and purified in the school of merited adversity. — As surely as you live, they point unerringly to the evil of our day—to the corrective it is your high privilege to apply—and to the honor that waits even upon failure, in the honest, earnest effort.

Your country has recently past through a terrible crisis—nothing less than protracted, desolating, demoralizing civil war; upon which the usual sequences of disorder, distrust and heart-burning have ensued. Seeing that nine years have elapsed since the cessation of actual hostilities, is it not time that these embers had, every where, ceased to glow? Is sectional discord compatible with federative union? If the present time be not propitious for conciliation, for the restoration of pristine relations between the several States and the United States, and for a return to the pure, simple and economical administration of Republican Government, when may we hope for it? In the effort to accomplish these grand results, which would most surely guarantee perpetual union, the speaker hazards nothing in saying, the People among whom his lot, for weal or for woe, has been cast, will unite with all possible energy of mind and fervor of heart.

It is just half a century since a few of us, now here met, went forth from these Halls, certified competitors for the prizes of life. That is a large, a *very* large portion of the span allotted to man—a long, a *very* long time to have worn the armour of its fluctuating, uncer-

tain battle. Commencing the count from the dawn of maturity, its full complement leaves to the weary struggler, little, save the memories of the past. The associations of this occasion most vividly awaken, reminiscences connected with our beloved Alma Mater, and with the society whose anniversary we now celebrate. The manifest enlargement of the former, during those years, quite commensurate with the growth of the country, is most cheering to the lovers of science, and especially so to those privileged to claim affiliation with her. All the more so in view of unmistakable, present active progress. All hail! venerable Mother. Go on with unrelaxing energy, to enlighten successive generations, and to illustrate the Empire State of the Union.

You, Mr. President and Gentlemen of the Phi Beta Kappa Society, will readily comprehend the emotions which this moment overpower the Speaker, when he reminds you that the earliest, and the latest distinctive honors of his life, have been of your bestowal. The first admitted him, in the flush of youth and hope, to membership with your philosophic brotherhood. The last summoned him, in the evening of his life, from his far distant home, to be your spokesman on this interesting re-union. He is here, after a long pilgrimage, to review the associations of "auld lang syne," and to assure you that however, feeble, and fruitless his personal efforts, he has ever recognized Philosophy as the guide of life. And what better guide can wayward man have throughout its labyrinthic course. Philosophy is literally the love of wisdom. And "the fear of God is the beginning of wisdom." The faithful followers of such guidance must sooner or later be recognized, as lights of society, or pillars of Government, or active promoters of Christian Civilization.





